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A

LAMENTATION
FOR THE
Loſt Sheep
Of the Houſe of
ISRAEL.

With an Invitation to have them turne in their minds to the true Shepheard of their ſouls.

ALSO

Something in diſcovery of the nakedneſſe of all profeſſions who are found in the words without the life and power.

Written by one of the children of the Light, who is known to the world by the name of MARTHA SIMMONS.

I have ſeene alſo in the Prophets of Jeruſalem *a horrible thing, they commit adultery, and walke in lies; they ſtrengthen alſo the hand of evill doers, that none doth return from his wickedneſſe; they are all of them unto me as* Sodom, *and the inhabitants thereof as* Gomorah, *Jer.* 23. 14.

Awake awake put on thy ſtrength O Sion, *put on thy beautifull garments O* Jeruſalem, *the holy City, for henceforth there ſhall no more come into thee the uncircumciſed and the unclean,* Iſa. 52. 1.

LONDON: Printed for *Giles Calvert* at the Blackſpread Eagle at the Weſt end of *Pauls.* 1655.

A

LAMENTATION

FOR THE

Bishop

of

ST. ASAPH.

W. H. Jenks
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Printed for Giles Calvert at the Black-Spread Eagle at the West end of Paules. 1652.

A

LAMENTATION

For the loſt Sheep of the Houſe of *Iſrael.*

O *England England* where art thou; groping in the darke and ſtumbling at noon day; art thou grown ſo high in thy fallen wiſdome, and in the pride of thy heart, that thou canſt not ſtoop to a meaſure of God in thee? thou high profeſſor, and thou wilde wanton one, thou runſt to faſt over the field to finde the Pearle; there is a Royall Diadem hid in thy uncleane heart, which never conſented to the evill thereof; Oh that thou wouldſt harken to it that thy inward eye might be opened, then wouldſt thou ſee the beauty of it: ſurely if thou didſt but ſee thy ſoule in death, and a meaſure of the light and life of Jeſus there, checking, calling, and knocking, to have thee turne in thy minde to it, that thou mayeſt be purged and cleanſed, and that it may ſhine forth and bring up thy ſoule out of the horrible pit; then wouldſt thou begin to know indeed what pure redemption is: And here mayeſt thou come to ſee that faith which purifies the heart, which is the reall ſubſtance of things hoped for, and this would be of more value to thee then thouſands of Gold and Silver: Oh vaine and foo-

liſh man and woman that maketh not God thy truſt, but truſts in the arme of fleſh, and in the multitude of thy conceivings; how ſoone art thou affrighted and paleneſſe ſtrikes thee in the face, and the leaſt ſtirring or ruſhing in the creation makes thy knees ſmite together and thy countenance fall, and this is becauſe thou art in *Caines* condition, and haſt no habitation in God; and though thou mayeſt offer a Sacrifice, and pray, and cry, and confeſſe thy ſinnes, and cover the Alter with teares, and give thy body to be burnt, it in that nature it is not accepted. But this I ſhall ſay to thee, Oh that thou couldſt but hear; if thou wouldſt but ſubmit thy neck to the yoak of Chriſt, the meaſure of him in thee, that thou mayeſt ſee him to work in thee and thy own workes laid aſide, thou wouldſt finde more peace and ſatisfaction both to ſoule and body; and then ſhouldſt thou ſee him who is the Rock of ages to be thy Rock, and ſtrong defence, and then ſhouldſt thou ſee a war begin contrary to thy will and him that brings into the war and carries through, and then there would be nothing to doe on thy part but to ſtand ſtill and keep thy minde in, girt up to him that workes, and then thou wilt come to ſee what it is to follow the Lamb through the tribulation; but if thou wilt not improve thy meaſure of Light, but wilt run on in thy headſtrong rebellion againſt that little ſecret love that checks thee in private, and ſhewes thee thy heart when none elſe can, and if thou ſlight this day of ſmall things, then will this precious Pearl, the meaſure of Light, be taken from thee and given to him that is more worthy; and the gnawing worme will enter into thee, which will never die, but will torment thee to all eternity, and then wilt thou be ſhut up in darkneſſe and unbeliefe; where thou mayeſt ſay to thy ſoule, *take thy thine eaſe, eate drink and be merry, for to morrow ſhall be as this day*, and much more; but thou foole in this night, of thy darkneſſe, ſhall thy ſoule be taken from thee, and then what will thy ſmall time of pleaſures doe thee

good

good? will they not ad to thy torment? therefore I counsell thee to prise thy time, and be still and staid and seek dilligently for that messenger, who is one of a thousand, who brings the glad tidings, who is the true teacher that cannot be removed into a corner, the corner stone, who if thou abide will break thy heart to peeces, and will convince thee of thy sinne, and of thy righteousnesse, and bring his pure Judgements upon it, that his righteousnesse may appear.

And now to you high Priests of this Nation; and teachers of all sorts of opinions, who have been groping and hunting in your wisdome to finde out that precious Pearle to defile in your filthy nature; but you have not yet found it, nor cannot finde the doore to enter into the kingdome, nor get your starved hearers a litttle bread of assurance of eternal life; only this you can do to ad to your condemnation, gather up the Saints conditions of sufferings and patience, who were persecuted by the same proud high flowne nature that you are in, and you add your meanings to them, and so bring the curses that are written in that book upon your heads, it is time for you now, seeing you cannot finde a way, to give over stealing from your neighbour, and be content with that you have, and let the people alone to the measure of God in them, that that may guide them into the way that they may finde bread for their soules; and seeing you will not enter your selves, do not shut the kingdome against them, in laying stumbling blocks before them, and raising up false accusations against the Light and those that walk in it, and casting a lie into the mouths of the ignorant people, in saying the letter is the word, when the letter declares that the word was in the beginning, by which word the world was made, which word all the Saints and servants of God was ever guided by; which word enquired of your father *Caine* for *Abels* blood, which word translated *Enoch*, which word called *Abraham* out of his own country to follow the Lord in a strange land, who was no vagrant person, which word

called

called *Moſes* from the glory of *Pharaohs* horſe, which word in due time was made manifeſt in fleſh, who wandered up and down in dens and caves of the earth, who had no certaine abiding place, and yet he was no vagabond, whom your generation crucified, who is riſen againe, and hath taken upon him the ſeed of *Abraham*, who is now appeared in this day of his power, to gather up his elect into himſelfe, and to rip off all your deceitfull coverings, and lay you open to the ſhame of the Heathen; and this is the word that we witneſſe to lead and guide and command us whoſe mindes are ſtaid in it; and this word moves us into your Idols temple, and to other private meetings, to diſcover your Image of mixture of ſeverall opinions, untill you ſtop our mouths, and hale us forth, and deliver us up to your Rulers, who ſecond you in your perſecution, who impriſon us, and ſcourge, and ſtock, and ſtone, and deſpitefully uſe us, and by the power of this word are we brought through theſe tribulations, and have joy in the midſt of them, and when we are reviled we revile not againe taking patiently all that you have power in your wills to inflict upon us, and we are made able to deſire the Lord not to lay theſe things to your charge, and that he would open your eyes that you might ſee what you are a doing, and then you would ſoon ceaſe your rage and finde enough to doe within in your own hearts; and by this word we ſee the Scriptures were given forth from this word, and as we come into theſe ſeverall conditions and meaſures that the Saints were in that ſpake forth this Declaration, we can ſet to our ſeale that the Scriptures are true, and they are ours that live in the life, and not yours who deſpiſe the life, and feed your ſelves with words, and gather up to your ſelves great riches, in that nature, you eate greedily of the tree of knowledge, and now if you could but get to eate of the tree of life you would ſoon be above God; but that you cannot doe, for there ſtands a flaming ſword that turns every way to keep you out, ſo that all that comes there comes through it and leaves all

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the first wisdome behinde ; and therefore if any of you be found worthy to come down to the measure of Christ and submit your necks to his yoak it will be good for you, but not many rich nor many wise doe come to know these things ; and we have the Promise of this word, that he will be with us unto the end of the world, and we know that his Promise is yea and amen.

And now all people that hath sobriety, and love to your souls, come out from among these Idoll dumb Shepheards that feed themselves, but not you, and if you put not into their mouths they will soon shew violence to you : come out from among them, and be no longer partaker of their uncleanneſſe, for they are broken cisterns that can no longer hold water ; and come into the fountaine that runs forth freely, the streams whereof would refresh your hungry fainting soules : in my fathers house there is bread enough: Oh why will you perish for hunger? minde the light the measure of Christ in you, that with it you may see where you are, that you may see his eternal love, how he calls and invites you into the Kingdome, that he may take off your filthy garments, that he may cloath you with the garment of righteousneſſe, and marry you unto himselfe ; and now the day of his mighty power is appeared, and the fountaine of life set open to wash and cleanse you from your sinnes, and baptize you into his death and sufferings : Oh be not stubborn and stiffe-necked against him, for we that doe follow him doe finde his paths pleasant pure and sweet, and the further we follow him in the straight gate and narrow way, we see that his love is past finding out : And now in the tenderneſſe of my heart longing for your soules good am I made open to you, having had a habitation in this City of *London* sometime ; for seven years together I wandered up and down the streets enquiring of those that had the Image of honestie in their countenance, where I might finde an honest Minister, for I saw my soul in death, and that I was in the first nature, and wandring from one Idolls temple to another, and from one private

meeting

meeting to another, I heard a ſound of words amongſt them but no ſubſtance I could finde, and the more I ſought after them the more trouble came on me, and finding none ſenſible of my condition, I kept it in, and kept all cloſe within me; and about the end of ſeven years hunting, and finding no reſt, the Lord opened a little glimerings of light to me, and quieted my ſpirit; and then for about ſeven years more he kept me ſtill from running after men, and all this time I durſt not meddle with any thing of God, nor ſcarce take his name in my mouth, becauſe I knew him not, it living wilde and wanton not knowing a croſſe to my will I ſpent this time; it ſomething I found breathing in me groaning for deliverance, crying out, oh when ſhall I ſee the day of thy appearance; about the end of the laſt ſeven years the Lord opened my eyes to ſee a meaſure of himſelfe in me, which when I ſaw I waited diligently in it, and being faithfull to it I found this Light more and more increaſe, which brought me into a day of trouble, and through it, and through a warefare and to the end of it, and now hath given me a reſting place with him; *and this is my beloved, and this is my friend O daughters of* Jeruſalem: And now all that have a deſire to come this way muſt lay down your Crowns at the feet of Jeſus, for now a profeſſion of words will no longer cover, for the Lord is come to look for fruit, all types and ſhaddowes is flying away; and he that will come in may inherit ſubſtance, and he that will not ſhall be left naked.

FINIS.